THE HERALD OF SALVATION.

EDITED BY THE REV. PITT MORSE.

"Glory to God in the highest, and on earth peace, good will towards men." St. Luke, 2. 14.

"How beautiful are the feet of him that publisheth salvation!" Isa. 52. 7.

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A LETTER

Of PLINY *the consul to the Emperor* TRAJAN. *written within forty years after the death of St. Paul.*

It is a rule, sir, which I invariably observe, to refer myself to you in all my doubts; for, who is more capable of removing my scruples, or informing my ignorance. Having never been present at any trials concerning those persons who are christians, I am unacquainted, not only with the nature of their crimes, or the measure of their punishment, but how far it is proper to enter into an examination concerning them. Whether, therefore, any difference is usually made with respect to the ages of the guilty, or no distinction is to be observed between the young and the adult: whether repentance entitles them to a pardon; or, if a man has been once a christian, it avails nothing to desist from his error; whether the very profession of Christianity, unattended with any criminal act, or only the crimes themselves inherent in the profession, are punishable; in all these points I am greatly doubtful. In the mean while, the method I have observed towards those who have been brought before me as christians, is this: I interrogated them whether they were Christians; if they confessed, I repeated the question twice, adding threats at the same time; and if they still persevered, I ordered them to be immediately punished. For, I was persuaded, whatever the nature of their opinions might be, a contumacious and inflexible obstinacy certainly deserved correction. There were others also brought before me possessed with the same infatuation, but being citizens of Rome, I directed that they should be conveyed thither. But this crime spreading (as is usually the case) while it was actually under prosecution, several instances of the same occurred. An information was presented to me without any name subscribed, containing a charge against several persons: these, upon examination, denied they were, or ever had been christians. They repeated after me an invocation to the gods, and offered religious rites with wine and frankincence before your statue, (which for that purpose I had ordered to be brought, together with those of the gods,) and even reviled the name of Christ; whereas there is no forcing, it is said, those who are really christians, into any of these compliances. I thought it proper, therefore, to discharge them. Some among those who were accused by a witness in person, at first confessed themselves christians, but immediately after denied it; the rest owned, indeed, they had been of that number formerly, but had now (some above three, others more than twenty years ago) renounced that error. They all worshipped your statue, and the images of the gods, uttering imprecations at the same time against the name of Christ. They affirmed the whole of their guilt, or their error, was that they met on a certain stated day before it was light, and addressed themselves in a form of prayer to Christ, as to some god, binding themselves by a solemn oath, not for the purposes of any wicked design, but never to commit any fraud, theft, or adultery; never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which, it was their custom to separate, and then reassemble, to eat in common a harmless meal. From this custom, however, they desisted after the publication of my edict, by which according to your commands, I forbade the meeting of any assemblies.—In consequence of this their declaration, I judged it more necessary to endeavor to extort the real truth, by putting two female slaves to the torture, who were said to officiate in their religious functions; but all I could discover was, that these people were actuated by an absurd and excessive superstition. I deemed it expedient, therefore, to adjourn all farther proceedings, in order to consult you. For, it appears to be a matter highly deserving your consideration;—more especially as great numbers must be involved in the danger of these prosecutions, which have extended, and are still likely to extend, to persons of all ranks and ages, and even of both sexes. In fact, this contagious superstition is not confined to the cities only, but has spread its infection among the neighboring villages and country. Nevertheless, it still seems possible to restrain its progress. The temples, at least, which were once almost deserted, begin now to be frequented; and the sacred solemni-

ties, after a long intermission, are revived to which I must add, there is again also a general demand for the victims, which for some time past had met with but few purchasers. From the circumstances I have mentioned, it is easy to conjecture what numbers might be reclaimed, if a general pardon were granted to those who shall repent of their error.

THE EMPEROR TRAJAN TO PLINY.

The method you have pursued, my dear Pliny, in the proceedings against those christians which were brought before you is extremely proper; as it is not possible to lay down any fixed rule by which to act in all cases of this nature. But I would not have you *officiously* enter into any enquiries concerning them. If indeed they should be brought before you; and the crime should be proved, they must be punished; with this restriction, however, that where the party denies he is a christian, and shall make it evident that he is not, by invoking our gods; let him (notwithstanding any former suspicion) be pardoned upon his repentance. Informations without the accuser's name subscribed, ought not to be received in prosecutions of any sort;—as it is introducing a very dangerous precedent, and by no means agreeable to the equity of my government.

The Southern Association of Universalists was attended at Western Mass. on the 11th and 12th of Dec. 1822 Br. H. Ballou was chosen Moderator and Br. R. Carrique Clerk. One labourer was added to the ministry and two others received ordination. Nine ministering brethren were present.—The Association was adjourned to meet in Stafford Conn.—on the second Wednesday in June, 1823.

CIRCULAR LETTER.

Christian Brethren,—Under the smile of an indulgent and protecting God, we have enjoyed the happiness of another half-yearly meeting, and realized much satisfaction in finding the empire of the Redeemer extending in the earth, producing peace and good will in the hearts of men, and causing the disciples of Jesus to be diligent, and to rejoice. We met in a section of the country where efforts have been made for many years to promote the doctrine of God's eternal love to each soul of man, and we joy to say, that though the early patrons of the cause went forth weeping in fearfulness and dismay, they have received an hundred fold for all their toil and labor of love. In this region our ancient brethren Winchester, Murray, and Richards preached the gospel, and many who sat in the shadow of death saw a great light, and many who, bewailing the wretchedness of their condition, distrusting the mercy of God, and the faithfulness of Jesus in ransoming from death and sin, arose from the dust, and sang unto the Lord the hymn of gratitude and deliverance. Our aged brethren, who for thirty years have endeavored to erect a house, and statedly to enjoy the blessings of a preached gospel, now see their efforts crowned with success, and learn that he who waiteth on God in the sincerity of his soul shall be abundantly recompensed in the consummation of his hopes. Though they had to labor as did those who builded Jerusalem after the captivity, yet, trusting in God, they have persevered, and now enjoy the answer of their prayers. So deeply were they impressed with the guardian care and unpurchased favor of heaven, that, witnessing the collection of a society, the erection and dedication of a house, and the settlement of a minister, they could almost adopt the language of Simeon, while holding the infant Jesus in his arms, and exclaim, O Lord, now let thy servants depart in peace, for our eyes have seen thy salvation.

The number of ministering brethren was considerable, and much delight was experienced in the harmony of their consultations, and in their unanimity in adopting measures for the spread of the truth, and the consequent liberation of man from ignorance and error. The information they gave concerning the advance of light and freedom gladdened our souls, and induced us to be doubly engaged in the cause which the God of heaven is prospering in a wonderful manner.—We fervently pray, that the reception of two new brothers in our fellowship, may not only increase our number, but strengthen our hands, & influence us to exert all the powers of our understanding and all the charities of our heart to win others from the doctrines of misery, to the gospel of life.

Brethren, we earnestly recommend to you the reading and study of the scriptures, that you may be ready in meekness and fear to give all inquirers a reason of the hope that is in you, and thoroughly prepared by this rule of faith and practice for every good word and work. Let each one remember that a bare avowal of Universalism is no better than a profession of Paganism, and that the superiority of Christianity over every system of human invention is to be manifested in a purity of heart and uprightness of life which are unobtainable in any other reli-

gion. Be cautious in adopting the speculations of men, who appear to reason conclusively, but who do not seem to feel in their hearts nor to regard in their lives the doctrines they inculcate. Forsake not the assembling of yourselves together, as the manner of some is, but constantly attend on the ministration of the word, that your public servants may come to you in the fulness of the blessing of the gospel of Christ. Adorn the doctrine of God your Saviour by well ordered lives, and conversation tempered with kindness and wisdom, that, if you belong to a sect that is every where spoken against, you may remember, that blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely for Christ's sake; and that you ought to rejoice, and to be exceeding glad for great is your reward in heaven Let your light shine; the fruits of the spirit be manifest, the deeds of darkness renounced, and brotherly love abound. These things do, and Zion's cords shall be lengthened, the gospel enlighten the whole earth and God shall be worshipped in spirit and in truth from the rising to the setting sun.

Brethren in the ministry, though our cause had few advocates, and was zealously opposed in most parts of the country a short time since, by the protection of God in defending the lives and health of its preachers, and in opening the understandings and warming the hearts of the people, it has obtained great accessions of talent and number, and induced its opposers to say, that, though "the scheme of universal restoration was adopted by Origen, one of the distinguished fathers of the christian church, who lived in the third century, it has been embraced by numbers in every subsequent age; and, many, who adopt it at the present day, give evidence by their lives that they possess the spirit of the gospel." To manifest becoming gratitude for the unexampled diffusion of light experienced at this time; and for the liberty of inquiry and private judgment, which we really possess, and of which Protestants have vainly boasted, let us be instant in season and out of season in preaching the word, in testifying to every man the gospel of the grace of God, and in persuading to deny ungodliness and worldly lusts and to live soberly, righteously and godly, in this present world. Let us remember the afflictions and persecutions the first christians endured; that they were stoned, were sawn asunder, were tempted, were slain with the sword; that they wandered about in sheep skins and goat skins, being destitute, afflicted and tormented. Let us call to mind the danger through which our fathers passed for the enjoyment of the religion of Jesus, and the freedom we now possess, and resolve, that no reformer of Pagan idolatry, Papal apostacy, or Protestant bigotry shall surpass us in zeal, charity, or perseverance. For our consolation and encouragement let us consider, that if this be the cause of truth, as we heartily believe, nothing can prevail against it, we are vindicating the character of God, and promoting the happiness of our race. The history of past ages, written in letters of blood and fire, abundantly proves the absence of that charity which beareth all things, hopeth all things, endureth all things and never faileth. Having the experience of five thousand years for our guide, and having seen the uncharitableness and intolerance of seceders towards each other, and the ruinous consequences which have followed, let us be careful that we fall not out by the way, that we have no discord among brethren, and that no root of bitterness spring up to trouble us, and thereby many be defiled. We are men of like passions with Paul, Barnabas and Peter, and consequently need the gentle and friendly admonition, walk in love and unity. May we preach more powerfully with our lives than our lips, and be an example to others in word, in conversation, in charity, in spirit, in faith, in purity. May the doctrines we teach have such influence on our conduct, and be communicated in such strength and sincerity, that all may be satisfied that we are honest, even if they are not convinced that our sentiments are deductions from scripture and reason. And let it be our constant endeavor to make people the disciples of Jesus, rather than defenders of any belief. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

Per Order,

JOHN BISBE.

"*It will do to live by. but not to die by.*"

CONCLUDED.

Permit me christian friends, to ask, in what are your hopes of immortality anchored, but in the tender mercy of our God?—and can you—dare you deny to any of your fellow-fallen race the right of anchorage also? You reply "oh! no; but you must renounce the *nniversal doctrine* and then, perhaps, you may obtain mercy." I ask, do you understand this doctrine which you so much despise?—You say—"it is licentious." Has the *belief* of it made you so? "No, but it makes others." Well, "what is that to thee?—follow thou me."—You reply, "we want the wicked should turn from

his evil ways and embrace religion;"—who? "why, all mankind." What! do you wish *all* mankind to cease from sin—become holy and happy?—this is rank universalism! will it do to die by?——Why my christian professors do you say a doctrine is unfit to die by, when you have never presumed to believe in, live by, or even to acquaint yourselves with it? You profess a belief in the christian religion—what is the christian religion?—Is it a system of partiality as stated in human creeds, and sanctioned by the wisdom of this world? "The wisdom which is from above is without partiality."—You urge us to quit universalism and get religion—our reply is, "we believe that Jesus Christ is the son of God," and that his name was called "Jesus, for he shall save his people from their *sins*"—not from *punishment* which they deserve. And we believe also, that he "gave himself a ransom for *all* to be testified in due time."—Is this religion?—shall we quit it and get another which you say "will do to die by?"

Suppose my christian friends we should consent to abandon the doctrine of universalism, and "deny the Lord that bought us;" where else shall we go, or to whom look for the words of eternal life? are they to be found in the book of "particular election and reprobation?"—I presume you will not advise us to receive a doctrine which you yourselves reject; and thereby tacitly acknowledge, it will neither do to live nor die by.

Or shall we be offered the book of Conditionality as a substitute for the other, shackled as it is with an unintelligible and inexplicable doctrine of "freedom of will," detached and distinct from the will of God; making our eternal life (which is hid with Christ in God,) doubtful and uncertain—and, awful to think, making the will of the Great Eternal, dependent on the will of feeble, sinful, mortal man!—Oh! is it possible that the "wisdom of this world" could ever have found such degenerate plants, and caused them to grow where truth should have sprung spontaneously!

Oh! my friends, if the doctrine of the restitution of all things is untrue—if the belief of it is calculated to blast our happiness in a dying hour, where, we beseech you, shall we look for the doctrine of Him of whom Moses and the Prophets did write? We have diligently searched your systems of faith and found it not.

We have heretofore, like you, labored hard and long, to erect a systematic fabric independent of that "sure foundation," whose "builder is God"—and like you have chanted hymns to our idol creeds and said "these be the Gods which brought us up" &c.

But we have learnt, and we trust you will soon learn, that the day shall be revealed which shall try every man's work of what sort it is; and that "if any man's work shall be burned, he shall suffer loss; but *he himself* shall be saved; yet so as by fire."—This indeed is "an anchor to the soul both sure and steadfast.

With joy, with pleasure, and with unshaken faith, do we look forward to the dispensation of the fullness of times, when "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; and they shall obtain joy and gladness; and sorrow and sighing shall flee away"—When all the ends of the earth shall look to God and be saved—when all shall say "in the Lord have I righteousness and strength,"—when "death shall be swallowed up in victory and tears wiped from off *all* faces."—In this belief we *dare* to *live*—in this we *hope* to *die*. ROLLA.

FOR THE HERALD.

CONFIDENCE IN GOD.

Surrounded by numerous temptations, beset constantly by the wiles of sin, and subject to the greatest dangers, man needs a source from which he can derive consolation. Inexperienced and untutored he commences the journey of life. The gale soon blows his little bark into the wide ocean. Here he is met by mountainous billows; here he is threatened with destruction by the roaring tempest; here he is tossed to and fro by the mighty wave; here he becomes a subject of the raging elements, every towering surge rolls with fury o'er his little bark; danger fills him with amazement and consternation; despair seizes his soul and all the horrors of uncertainty reign triumphant in his bosom. In truth there is cause for an ignorant and impotent creature to tremble when the elements have waged war against him, when he hears the loud and tremendous *roar* of distant thunder—when he beholds the vivid lightning descending from Heaven, he expects soon to be launched into a boundless eternity. Indeed, in this situation, he forgets in whose hands he is, and by whom he is protected. He is therefore wrung with the greatest mental agony.

The writer of this can vouch for the truth of the above opinion, for he has recently experienced the most peculiar sensations produced by being in a thunder storm upon a boisterous lake. It was in a very dark night that the writer of this, in company with a single friend, crossed a lake in the county of ————. They had scarcely left the shore before the rain began to de-

scend in torrents, the distant thunder rolled hoarsely along, while the forked lightning descended from Heaven, and became the beacon to conduct us to our destined place. My reflections were of a pleasing nature; notwithstanding my subjection to danger, I saw the goodness of God displayed in his limiting the powers of the elements. I viewed him as a father and a friend, I had no doubt of his designing my happiness; I knew whether he prolonged my life or not, I should be happy, I said that I would render him unfeigned thanks for all the blessings I had enjoyed in this life, I was reconciled to his will, I could heartily pray him to do with me as he thought best; I was transported with the thought that if I were taken from this life, I should be released from the snares and temptations of sin—from a thousand trials and difficulties through which I must pass, if my existence should be protracted. These reflections could not fail of producing the most happy consequences. Thy *God*, reader, is thy friend; he is the only fountain of inexhaustible goodness; he is the only source from whence we can draw streams of never-failing consolations. Let these sentiments inspire us with an unshaken confidence in God's willingness to enhance our joys; let the thought that he is the divine *benefactor* of all men, create and cause to flow the most devout and humble gratitude. ERASMUS.

THE HERALD OF SALVATION.

SATURDAY, Feb'y. 8th, 1823.

It will be recollected that a letter was addressed, about two months since, to the Rev. J. Goodnough—stating certain false and slanderous charges which he had publicly made concerning Unitarians and Universalists; and respectfully calling upon him, either to substantiate his charges, or make suitable acknowledgments. To this reasonable request he has seen fit to make no reply. If he believes he did his duty, why does he not attempt his own vindication? If he is sensible he did wrong, why does he not acknowledge his fault? It must be painful to the heart of every christian to see professing christians, especially teachers of the gospel of Christ, outraging the principles of morality and religion, and obstinately refusing to make that reparation which is in their power!

Many preachers of the doctrine of an *eternity* of merciless torture, have misrepresented the doctrine of impartial grace, and slandered its professors with impunity: Others when called upon to account for such reprehensible conduct, have answered not a word!

We feel to pity the infatuation of those, who seem to think it a duty to produce and strengthen the most contracted and bitter prejudices among *brethren*—brethren of the great family of mankind. We have no disposition to render any person contemptible in the eyes of community; but we feel assured that when a man has ignorantly or maliciously misrepresented and vilified others—and pertinaciously refuses to make such *recantation* as reason and religion require, the good sense of community will ultimately assign him that station to which he is justly entitled.

FOR THE HERALD OF SALVATION.

New-Hartford, Jan'y. 20, 1823.

To Mr. John Goodnough,

Sir,—Having as I believe, been informed on good and sufficient authority, that you have *publicly stated*—I was "a *deceiver*, and *leading souls to destruction;*" and that during my ministry in Watertown and its vicinity, my hearers would have "swallowed two-edged swords if I had dealt them out,"—I have deemed it my duty to notice in this public manner, your gross and indecent attack on me, in a section of country, where I am almost a total stranger,—and I beg permission to add, where you must be nearly a stranger yourself, or you would not have *ventured* such an attempt. But strangers never promote their own reputation, by denouncing others. Now, sir, I trust *you* must perfectly well know, that a *deceiver* is a most detestable character; and you *ought* to know, that to publicly brand a man with that appellation, without very good evidence of the truth of the assertion, is a *crime*.—You sir, have taken the liberty to *name* me—and *publicly* to name me, as a *deceiver;* you must therefore possess either a degree of knowledge of my character, essentially important to the public, or what may be as probable—an uncommon share of impudence. Besides sir, it is strange temerity in the tenant of a glass house, to "cast the *first* stone." But I will now suppose, that you did not mean I was intentionally a deceiver; but that I was myself deceived. Now sir, if you believed this, why did you not give me credit, for sincerity and honest intentions?—and what would you have me think, of the *intentions* of the man, who believing me honest, would not express that belief when the occasion demanded it?—Again, do you feel authorised to call any man a deceiver, merely because his opinions may not quadrate with your own? Is it deception, for me to have opinions, because you have liberty to form your own? or is

the charge of deception, the only way in which you hope to succeed in refuting mine?

Secondly. As connected with, and dependent upon the charge of deception, you consider me "leading *souls* to *destruction*." It really requires much charity to suppose you capable of even the *opinion*, that the preaching of any *uninspired* man, could effect the eternal destruction of the soul. Is the object of Christ's mission—his labors—his death, and resurrection without effect, merely because you or I happen not to have correct opinions of the extent of his salvation? and can you seriously believe, that the preaching of *salvation*, is the way to promote destruction? If you really believe this, I shall expect soon to hear, that you have *dropped* the preaching of salvation entirely, and that you *announce destruction* to all mankind. However *trifling* the change might be, from your present mode; I assure you, I have serious doubts of its effecting the salvation of a single individual. I am not sensible, of being the means of destroying, either the morals, peace, hopes or happiness of any one who believes my testimony. And tho' the *peace* of my religious opponents, seems occasionally disturbed, and sometimes their *morals* appear under more than usual disadvantage, in consequence of my preaching; it is not because they are led by my sentiments, but, because they disbelieve them.

Thirdly. Your remark, that my hearers "would swallow two-edged swords if I should deal them out," is so *coarse* and indecent, that it excites a doubt in my mind whether your own hearers were able to swallow it; and I should not have mentioned it, but for the indignity it offers to the good understandings of those who waited on my ministry. Are you apprized sir, that in this expression you abused not me, but others—even the very persons among whom you now minister? The apostle informs us, Heb. 4. ch. 12. ver. that the *word* of God is quick and powerful, and *sharper* than any *two-edged sword*." This weapon is not carnal—but is one, which the *carnal mind* views with dismay—one that "makes corruption rage, and superstition tremble."—For this word, I have diligently sought, for its testimony according to my understanding and ability, I have been called an imposter, for it, I have more than once seen the smile of contempt, and felt the cold hand of indifference and alienation! I now sir, take my leave of you, on this subject; asking you, to review your conduct towards me—to compare it with the maxims of Jesus, and if possible ascertain, whether in this instance you "have done, as you would be done unto." You will find the columns of the "Herald," which conveys this to you, open for the publication of any important evidences, which you may have against my private or public character, and also, for any concessions, which a conscience that is not "seared as with a hot-iron," might dictate.

I am sir, with due respect yours, &c.

STEPHEN R. SMITH.

For the Herald.

"UNION PRAYER MEETINGS" No 1.

Mr. Editor,

A friend lately put into my hands a production, entitled "the christian almanack" devoted to the dissemination of information, on the important subject of missions; and the inculcation of every argument yet invented, for inducing more support to that cause. Among other subjects, strongly reccommended to the notice, and adoption of the public, we find that of "union prayer-meetings."—The *name* certainly imports something very pleasant and desirable. We are always gratified with the notion of *union*; and feel proportionably disappointed, when we happen to learn—that it is occasionally used only to dignify a name. All experience justifies the belief, that christians of every name, may unite in the offering of prayer and praise to God. They must alike feel the spirit of gratitude for favors received; and a sense of dependence on the Almighty, for every needed or expected blessing.—With the knowledge of these facts, who would have expected, that in an *union* prayer meeting, several whole sects of christians can have no portion and no place? extraordinary as it may appear, it is substantially and incontrovertibly true; for our *christian almanack* maker has condescended to specify the indispensable qualifications, of those who are admitted to a participation in such meetings. He says "they are composed of those several denominations who believe *in the supreme divinity of our Lord Jesus Christ*." Now it is perfectly well known, that several sects of christians, do not believe in the *supreme divinity* of Christ; and they are of course denied the privileges of the *union prayer meetings*. The world need not be informed, that the sects mutually believing in Christ's supreme divinity, have very recently treated each other with the utmost rancour; and considered the differences of sentiment between them, as insuperable bars to fellowship, as they now think the belief of the *unity* of God. When they formally unite in prayer, do they mutually *despise* and hate each other, and yet stifle their resentment?

Or has that blessed spirit which "thinketh no evil," dispensed its holy influence upon their hearts, and taught them "to love as brethren"? If the former, there can be no reason why *all* they dislike, should not be admitted as well as a part; and if the latter, one would suppose, that *even* an Unitarian might find a resting place in the folds of the mantle of holy charity.

But we may presume there is a reason for the *union* of such as believe in the supreme divinity of Christ, independent of any feelings of charity for each other; nor is it difficuit, to discover that reason. They have been severely taught, that while they were disputing "about words" among themselves, they were totally unable to contend with those who pressed them with reasons. And agreeing in this one point, they have determined to make a common cause against those who dissent from them. And it is curious to observe, that the sanctity of *prayer* should be made the dernier resort, for the gratification of religious prejudice. For the indulgence of this spirit, how many *unholy* aspirations have been offered up, for the suppression of what men have supposed to be false doctrine! And how many have *impiously* besought God, to chastise in wrath, the objects of their envy or displeasure!—Suppose one disbelieving the sentiment, constituting the bond of union in these meetings, should *intrude* his prayers among others; in what manner would he be treated? It may be presumed, that many would either leave the place, or he would be coldly informed, that his prayers were not desired.—Facts justify the belief, that this conclusion would be verified. From these considerations, it appears, that these meetings pompously denominated *union* meetings, originated in *disunion*—were instituted with a view to strongly mark that *disunion*, and are attended for the express purpose of perpetuating *disunion*.

They bear an imposing name, and are hence calculated to inspire a kind of reverence, as for a sacred subject; but when viewed dispassionately, they appear only as a *new* policy in a religious party, which has never been wanting in expedients for the maintenance of its influence and the support of its power. MARCUS.

Two more victims to the doctrine of endless torment.

"At Ogdensburgh, on Wednesday last, a man of the name of Wm. Kerby, said to have emigrated lately from Ireland, took two of his children, one of which was two, the other four years old, from the house under pretence of taking a walk, and upon arriving at the bridge, threw them into the river. As they were immediately carried beneath the ice by the current, all attempts to save their lives, or even to recover their bodies, have proved abortive. The father appears not to have been actuated by any malicious motives, but by the enthusiastic opinion that he was ensuring their future happiness, by putting a period to their existence before they were capable of meriting *everlasting punishment*. He immediately surrendered himself to a magistrate, and seems perfectly willing to satisfy the law by resigning his *life* as an atonement for his crime.

We understand that he has a wife and remaining child."

"Brockville" (U. C.) Recorder."

SERIOUS QUESTIONS.

We have seen and do testify, that the Father sent the Son to be the SAVIOUR of the WORLD." 1. John 2. 14. Quere. If the Son of God should never save the WORLD, would not the object for which the Father sent him, be defeated? When the Saviour's work shall be accomplished, and the WORLD *Saved*; who will be the subjects of endless misery?

NEW PUBLICATION.

A new work entitled the "THE GOSPEL ADVOCATE," edited by the Rev. Thomas Gross, and published at Buffalo, has recently made its appearance.

This work adds another to the number of Publications in our country, devoted to the dissemination of liberal principles and the defence of the heart-cheering doctrine of the impartial, illimitable and eternal mercy of our common Parent in heaven: we have reason to expect that it will be instrumental in doing much good.

It must be highly gratifying to every benevolent heart—to every friend of man, to witness the increasing liberality of our citizens and the unexampled prosperity of the doctrine of universal grace. May Heaven propitiously smile upon our united exertions, and multiply the means of instruction, till the human race shall no longer bow at *Superstition's* awful shrine; till ignorance, partiality and bigotry shall be "swept with the besom of destruction" and ingulphed in eternal oblivion; till the doctrine of *universal benevolence* shall be *universally* received, believed and practiced among men!

POETRY.

From the Vermont Intelligencer.

[The author of the following beautiful, feeling, and pious production, was Mr. Francis Cope, a young gentleman of Philadelphia who has been lately snatched by the greedy water, from the hope of his friends, and the pursuit of virtuous fame. He was drowned at sea, in his 20th year.]

When adverse winds right keenly blow;
When stern affliction's grasp we know;
Her torch when persecution whirls;
When envy lifts her snaky curls;
Thrice happy he, whose soul resign'd,
Unmov'd, can see the torrents run;
Can say, his eye to Heaven inclin'd,
"Thy will be done."

O life, thy roses thorns unfold;
O death, thy grasp is fearful cold:
With riches come unnumbered cares,
With poverty ten thousand snares,
Then where can happiness be found?
Nor in the cot, nor purple throne,—
Herein doth happiness abound,
"Thy will be done."

When blasting winds blow cold and bleak;
With long ng eye and sunken cheek
When haggard famine stalks around;
When war triumphant stains the ground;
When the sad mother beats her breast,
To see her babe's last sigh is drawn;
O, what can sooth her soul to rest,
"Thy will be done."

'Tis this can still the adverse gale,
'Tis this can bid wan famine hail,
'Tis this can soften war's alarms,
'Tis this oppression's rage disarms,
This plucks the thistle from our road
When life's deluded joys are gone;
'Tis this will raise the soul to GOD,
"Thy will be done."

From the Boston Recorder.

"*And Hagar sat over against him and wept.*"

Genesis, 21 Chap.

Did not the tear in Hagar's eye,
As o'er her dying son she knelt,
In speechless, silent agony,
Show what the anxious mother felt?

And when she softly breath'd her pray'r,
Her tearful eye uprais'd to heav'n,
Did not the anguish beaming there,
Show how the mother's heart was riv'n?

Then, when the sweetest accents fell,
The voice from Heav'n—"thy son shall live!"
Think ye an angel's tongue could tell
The joys that bade her heart revive?

O, there's a something in the tear,
That dims a mother's kindling eye,
A charm so fraught with love—so dear,
We weep—we know not—care not—why.

Yes—if a spark was ever giv'n
To mortals, from the fires above;
If e'er a flow'r that bloom'd in heav'n—
It is a mother's tender love.

ANOTHER CONVERSION.

A clergyman, a Mr. Thompson, of the Methodist persuasion, recently arrived in Philadelphia, from England. The Methodists brought him forward as their champion, to confute the Universalists in their discussions in th Berean Society, where Mr. Thomson was convinced of the error, and acknowledged the truth. He is now preaching the doctrine of the "restitution of all things."

N. Y. Gospel Herald.

MARRIED.

In Henderson, on the evening of the 26th ult. by the Rev. Pitt Morse, Mr. DAVID MONTAGUE, to Miss BETSEY HUNGERFORD, all of Henderson.

OBITUARY.

Died in this village on the 31st ult. *Mr. Amasa Rood*, aged 46 years.

Several communications have been received, which claim our attention in future.

Erratum. Page 40, column 1, first line of verse 4th for, *and* heaven, read, *all* heaven.

The following Persons are appointed agents for this work.

Names.	*Residence.*
Peleg Burchard,	Brownville.
Buel Fuller,	Lyme.
Woodbridge C. George,	Orleans.
William Tanner,	Alexandria.
John C. Foster,	Antwerp.
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